

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Controversy, Compromise or Consent — Which?

By Dr. James M. Gray  
Late president Moody Bible Institute

A friend in Nebraska writes us a complimentary letter, but adds:

"I would like to see one element of your work changed. I would that the controversy about fundamentalism and modernism be abolished. I am for the old-time religion and the new religion, too. I feel that they do not differ materially. Moreover, destructive criticism is not good; constructive suggestions are needed instead."

The writer then instances a "fine young minister from the Moody Institute" who was in her town for two years, "who was often quoting articles and making statements against the modernists. Doubtless most of his people didn't know the difference, and if they did, their daily life work was not concerned in the matter."

### What the Commencement Speaker Said

The writer continues:

"Who are we common people to dare to go against the wisdom of the world as found in our centers of research and learning? Our commencement speaker this year voiced the supreme religious problem of today. He said we need people who effect a compromise between the fundamentalists and the modernists. Let the spirit of love and tolerance rule. It is only the human mind that desires to create controversies. Let each figure out his ideas of the past as best he can from his own study. We can agree on essentials which are plain enough for the wayfarer to see and grasp."

The lady concludes her letter by saying it was written "in love and wonder," and that she would be glad to see it and our answer in print, if we thought best.

We do think best.

It took us some time to reach the decision, but we finally concluded that the correspondent's ideas were typical, and that in trying to help her we might be helping some other people who feel as she does.

We begin at the point where she says: "I am for the old-time religion and the new religion, too. I feel that they do not differ materially."

By the old-time religion we presume she means fundamentalism and by the new religion, modernism.



Dr. James M. Gray

She thinks they do not differ materially. Therefore, we will let her see what modernism really is according to its leading exponent. She then may be better able to determine whether her judgment is correct, whether it is really true that modernism does not differ from fundamentalism.

### Modernism Speaks for Itself

The exponent we speak of is the *Christian Century*, published in Chicago. In an editorial of January 3, 1924, it says:

Christianity according to fundamentalism is one religion. Christianity according to modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations.

There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. "Blest be the tie" may be sung till doomsday but it cannot bind these worlds together.

The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one

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## Souls Saved in BILLY GRAHAM'S New York Crusade

By Editor John R. Rice

We rejoice to hear that there have been big crowds and many people coming forward at the invitation time in Dr. Billy Graham's New York Crusade the first week of the campaign. We praise the Lord. Thank God, the one thing dearest to my heart for more than thirty-five years of ministry has been the winning of souls. The one thing we pray about most is soul winning. And the people in whom we are most interested are evangelists and other soul winners.

We believe that these results are an answer to the prayers of many thousands of people and also, to some degree, an answer to our prayers for Billy Graham for many years, our earnest prayer for revival, and, in some sense, too, the reward for many years of trying to promote a climate for revival and soul winning. All of us who have prayed and have worked toward great city-wide revivals, and all who have prayed for Dr. Billy Graham, as I have prayed daily for many years, can thank God for this answer to prayer.

We rejoice that the Gospel has been preached. We rejoice in the personal work. We rejoice in the souls that have been saved. We rejoice in the Christians who have made new dedications.

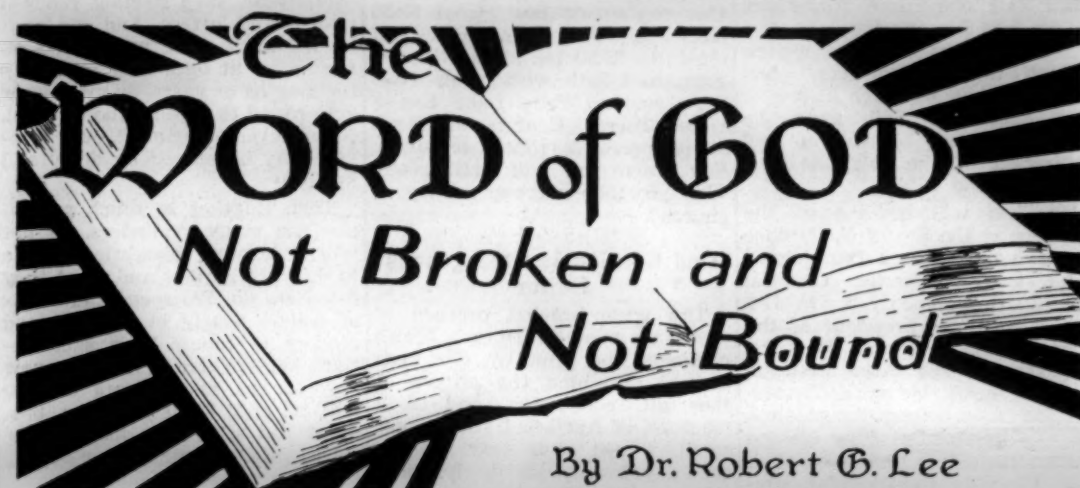
It would be a great error for anybody to become so concerned

about doctrine or anything else that he did not rejoice over souls saved, and over the preaching of the Gospel. Paul the apostle said, "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:15-18).

If Paul the apostle rejoiced in those who preached the Gospel, even of envy and strife, how much more can we rejoice in the preaching of the Gospel by Billy Graham who does not do it for envy and strife, but to get men saved, and, we believe, sincerely.

However, some important lessons are brought to mind by the statistics and facts of the first week of the New York Crusade. The first one is that the crowds do not indicate that the modernistic sponsorship Dr. Graham sought and consented to have benefited the campaign. Crowds have been estimated, according to newspaper reports, from 13,000 to

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By Dr. Robert G. Lee  
Pastor, Bellevue Baptist Church, Memphis, Tennessee

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken."—John 10:35.

"Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound."—II Tim. 2:9.

Four framers of the Constitution spoke often in the first Constitutional Convention. Roger Sherman spoke one hundred and thirty-eight times, James Wilson one hundred and sixty-eight times, Mr. Madison one hundred and sixty-one times, and Gouverneur Morris one hundred and seventy-three times—a total of six hundred and thirty-nine times.

But were many, with eloquence and wisdom far beyond that of these four great men, to speak of the Bible, they could express only a meager measure of the greatness of the Bible—so wonderful in its antiquity, yet never antedated. This wonderful Book of sixty-six books, a vast library in one volume, written by forty men of different capacity and temperament

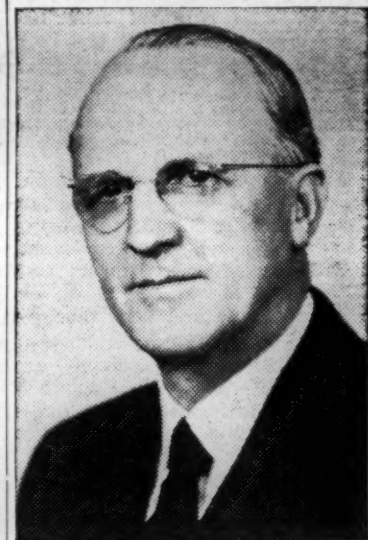
and position over a period of sixteen hundred years, has one message—progressive, constructive, complete. All who wrote are immortalized by their writing of this great Book, supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, personal in application, regenerative in power, inspired in totality—the miracle Book of diversity in unity, of harmony in infinite complexity.

This Word of God, the masterpiece of God, the Book above and beyond all books as a river is beyond a rill in reach, as the sun is beyond a candle in brightness, as Niagara is above and beyond a mud puddle in glory, is immortal in its hopes—a complete code of laws, the most entertaining and authentic history ever published, the best covenant ever made, the best deed ever written, the best will ever executed. It comes to us drenched in the tears of millions of contritions, worn with the fingers of agony and death, expounded by the greatest intellects, steeped in the prayers of many saints, stained with the blood of martyrs. The accuracy of its statements and prophecies is substantiated by

every turn of the excavator's spade in Bible lands, by history, by multitudinous inscriptions deciphered among classic ruins, by the unlocking of Egyptian hieroglyphics.

From rusty coins and corroded marbles we find confirmations of its own veracity. Infinite in height, infinite in depth, it is—and will forever be. Volumes that would fill the shelves of many libraries have been written on single chapters.

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Dr. Robert G. Lee

## Send Subscriptions Now! Offer Closes July 4

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And it may be that your subscription has almost expired anyway. If your address label reads 7-57, that means the subscription (Continued on page 2)



## THE EDITOR'S Notes

by John R. Rice

### Dr. Lee's Great Message

By all means take time to read and digest Dr. R. G. Lee's tremendous sermon on "The Word of God Not Broken and Not Bound," in this issue. We had already prepared last week's paper with a sermon by Dr. Lee when this one came from him, so we use his messages in two successive weeks. Dr. Lee writes, "I am much in prayer," and readers should be much in prayer that Christians will again be moved to deep conviction and realization of the infallible perfection of the Bible.

Dr. Lee will be one of the speakers at the Sword Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia, June 30 through July 5. Dr. Lee was three times president of the eight million Southern Baptists, is pastor of the large Bellevue Baptist Church, Memphis, Tennessee, and is, we believe, the greatest living pulpit orator. How blessed is his faithfulness to the Word of God! He is a fundamental, pre-millennial soul winner, is brotherly, powerful, in great demand. Hear him, meet him at Lake Louise!

### Other Attractions at Toccoa, June 30-July 5

The six days, Sunday, June 30, through Friday, July 5, will be packed with blessings. The July 4 vacation period will be a blessed time to be revived, inspired, to learn how to win souls, get your prayers answered, to learn how to have a revival, and build a great soul-winning church.

Besides Dr. Lee, Pastor Jack Hyles of Miller Road Baptist Church, who baptized over 700 converts last year, will tell how it was done. He is scriptural, pungent, charming, shocking, inspiring! He is a bit of a Billy Sunday, but a moving, Spirit-filled Bible preacher.

Missionary statesman Fred Jarvis from Tokyo will inspire all hearts to sacrifice, to consecration, to soul winning. He is the most impressive and most used missionary we know. It is an event to know and hear him.

Editor John R. Rice will speak daily, will "reprove, rebuke, exhort" scripturally on soul winning, prayer, revival; will answer questions of importance from the Bible. Dr. Bill Rice, evangelist, and Evangelist Walter Handford will also bless hearts.

The incomparable Bill Harvey, dramatic, soul-moving tenor, will have charge of music. Rice duets will bless every day.

Hurry to make reservations at Hotel Lake Louise, Toccoa, Georgia.

### Another Chance, August 28-September 2

The Sword conference each year at Toccoa, Georgia, has been the biggest affair of the year. Christian workers attend, usually from over twenty states, to fill the hotel and the dining room. This year we decided to have a second Sword of the Lord conference at Lake Louise, Toccoa. It will be over Labor Day — Wednesday, August 28, through Monday, September 2. Speakers will include Dr. Bob Jones, Sr., Dr. Lee Roberson, Editor John R. Rice, and others, with great music. You may make reservations for this conference now, from \$3.50 daily for dormitory bunk and meals to \$5.50 for air-conditioned room and bath with meals (two in a room). Write Lake Louise Hotel, Toccoa, Georgia, and send \$1 per person for room reservation. Say when you will arrive, etc. Why not take a group from your church?

### God Graciously Strengthens Editor

The warm-hearted concern of thousands over the editor's health comforts me greatly. God has largely overcome the effects of the fall, concussion, and skull fracture, of April 6. I still cannot smell. I still must rest part of each day. I still walk slowly, climb stairs with difficulty, feel the pressure of deadlines, engagements, crowds, more than normal. The doctor has not yet discharged me, but I hope soon will.

However, I do most of my work, by God's help. I feel well, though I tire easily. I have no headaches. Daily, strength is returning, and every remembrance of my near fatal fall brings a joyful sense of God's blessed watchcare, His loving protection, His loving touch of healing. Praise His blessed name! Continually I feel He is with me, will see me through.

My earnest thanks to all who have prayed for me, and do pray. In Jesus' name, I beg you, hold me up in prayer, that I may be faithful, true, spiritual, wise, in this tremendous work He has laid on me!

### Sword Work, Blessings, Increase

Some thought that, since we sold our book publishing and wholesale distribution to Zondervan Publishing House, we might need fewer workers. Instead, we have been compelled to hire four new men and four women workers in the Sword offices, and by the time this issue reaches readers, we think all of them will be on the job. They are splendid, well-trained, godly workers, and for them we thank God.

Subscriptions are increasing. We have more work than we can do. We need your prayers, please. Please rush your subscriptions, send help for our Ministers and Missionary Subscription Fund, the Sword Free Literature Fund. Above all, let us plead for a

(Continued on page 3)

## Send Subscriptions Now!

(Continued from page 1)

expires the seventh month, 1957. That is July. Better look at your label.

All of us are so busy we are likely to let things like this slip. So the wise thing, if possible, is to renew your subscription now, and save money and trouble, and have peace of mind.

But we have a reason for wanting your renewal now, too. If you will renew for several years, we save making a new address stencil every year, save sending renewal notices and letters. And sad as it is, we know that many who do not renew at once may let it slip for months or years, or may never get around to sending the renewal. Nearly everything good, even Heaven, may be missed by delay and neglect.

Then it takes so much promotion, so many reminders, to get lazy or busy or thoughtless people to do what is right and what they intend to do. We spend thousands of dollars yearly in getting good readers to renew their subscriptions. We are glad to let you renew now for as many years as you will, at only \$1.50 per year, provided you send 2 or more years' subscriptions (your own or others, new or renewal) at one time.

If many thousands of faithful SWORD readers will send subscriptions now, we will be able to come out on this great offer, and not lose money. Please help us. But your subscriptions must be mailed on or before July 4. For Canadian and foreign subscriptions, please add 50c per year.

### A Doctor's Suggestion

Here are some suggestions that may tickle you or be helpful. Please look them over.

Dr. Barge, of Miami, Florida, is a Christian surgeon and physician, and a blessed soul winner. At Bob Jones University commencement, he told me how he leaves THE SWORD OF THE LORD in his waiting room. Then when people seem interested, he suggests that they subscribe, and he has sent in a number of subscriptions that way.

Dr. Barge says, "Why not try to put THE SWORD OF THE LORD in every doctor's and dentist's waiting room?" He said to me, "People love and trust their doctor. Suppose you ask people to subscribe for their doctors. Then they should tell the doctor it is a good Christian magazine and ask that it be kept available in the waiting room." Many doctors would gladly do that for frank, kindly patients. Will you be one to send THE SWORD to your doctor, or your dentist, and ask him to keep it in the waiting room for patients?

ANOTHER SUGGESTION: Pastors may have "SWORD Sunday" in a major service of their church yet, before July 4. See our offer in last week's paper, write for samples, sign the agreement, get the free book! Help your people.

REMEMBER YOUR RELATIVES: You must account to God for them. Why not send THE SWORD. Tell them you hope they will read it and be blessed as you have been. Keep praying and try! Faith must give God a chance!

PREACHERS NEED THE SWORD: And if you will send it, many a sermon will be better, hungry hearts will be helped to help others, revival fires will be set burning. Your pastor, ministerial students, all the pastors in your city, could be helped. And please tell them kindly that you hope it will be a blessing, and be sure to pray!

You may send gifts to our Ministers and Missionary Subscription Fund, if you wish. Perhaps you do not know who to send the paper to. We do know.

SOLDIERS: All in the United States armed services abroad, with an APO address, get subscriptions at \$1.50 U. S. A. rate. Send the boy or girl THE SWORD! They get so little mail that they will read it gladly!

PRISONERS have time on their hands, nothing to do but read, often. How eagerly they will read this interesting Christian magazine. Send THE SWORD to jails and penitentiaries!

HOSPITALS are lonely places where patients, particularly veterans or t. b. patients, have much

time to read. Send THE SWORD and pray!

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If you will send 10 or more yearly subscriptions to THE SWORD OF THE LORD at this remarkably low price of \$1.50 per year by July 4 (for Canadian and foreign subscriptions add 50c per year), we offer you your choice of the following valuable gifts, absolutely free:

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Please hurry! Rush subscriptions at once.

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## Controversy, Compromise . . .

(Continued from page 1)

Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible and the Bible of modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists.

Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian salvation, the Christian consummation? The future will tell.

In the light of the foregoing does our correspondent still think that modernism does not differ materially from fundamentalism?

Is she still "for the old religion and the new religion too"?

Is she trying to serve truth and error at the same time?

Which is her God, her Christ, her Bible, her church? Is it the God, the Christ, the Bible, the church of fundamentalism or modernism?

Must she not choose between them?

Which shall it be?

And how about that young minister in her town who was making statements against the modernists? Ought he not to have been making those statements? Was he not there for the defense of the Gospel and is not modernism a revolt against the Gospel?

He may have been overzealous sometimes, and not as judicious as an older man would be. But it looks as though he were a valiant soldier of the cross nevertheless, and should we not ask God to bless him whoever he is and wherever he has gone?

### What the Holy Spirit Says of the World's Wisdom

"Who are we" says our correspondent, "who are we to go against the wisdom of the world as found in our centers of research and learning?"

The Holy Ghost answers that question through the Apostle Paul whom He inspired to write to the church at Corinth, thus:

"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe . . . For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence . . . And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world . . . Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."—I Cor. 1:20-2:8.

Does not the foregoing from Holy Writ furnish a strong reason why the child of God, the man of faith, should go against the wisdom of the world? And go against it no matter in what centers of research and learning it is found, when that wisdom itself goes against the teachings of the Bible?

The wisdom of this world "crucified the Lord of glory," and has it ever changed its disposition to-

wards His true followers since? History says no.

Let our respected correspondent bear the right kind of witness in her own home town in Nebraska, and she will discover just what that disposition is.

### The Last People We Need

She quotes "our commencement speaker this year (who) voiced the supreme religious problem of today."

And what is that problem according to "our commencement speaker"? It is this, that "we need people who effect a compromise between the fundamentalists and the modernists."

Nothing of the kind, dear friend. They are the very last people we need. The most intelligent modernists know this and proclaim it.

The *Christian Century*, quoted above, said, "There is a clash between those two things, fundamentalism and modernism, as profound and grim as between Christianity and Confucianism."

The *Christian Century* is right.

How can any compromise be effected between those two things? How can "amiable words" hide their differences? How can those two worlds be bound together? Can believers be yoked with unbelievers? Can righteousness have fellowship with unrighteousness? Can light have communion with darkness? Can Christ have concord with Belial? Can he that believeth have part with the infidel? What folly!

### Wrong Thinking Makes Wrong Living

Did our correspondent really mean it when she said that most of the audience of that young minister "didn't know" the difference between these things?

How could they be really alive in Christ Jesus and not know the difference? How could they read their Bibles and not know it? How could their minds be open to what is going on in the world and in the church and not know it?

There were some of them who knew it, we doubt not, and they must have grieved when that young minister departed from them. If we were to publish the name of our correspondent and the name of her town, she, as well as we, would hear from some of those people before long.

To say that the daily life work of such people was not concerned in this matter is a statement with which they would take issue decidedly. One's "daily life work" is greatly concerned in this matter, and for the reason that new ethics and a new code of morals accompany the new theology called modernism.

The ethics of fundamentalism is based in the Bible whose inspiration and absolute authority modernism rejects, while the ethics of modernism is based on human instinct.

Reject the Bible and no absolute standard of right or wrong remains. Read the newspapers, the magazines, the novels of the day if you would be assured of this. Consider what the "movies" teach and what our youth are learning in our high schools and colleges. Look at women's dress, take in the awfulness of companionate marriage, as it is called. Think of the holdups and the mail robberies and racketeering of these days. Good authority tells us that in fifty years crime has increased forty per cent!

All this is explained by the lowering of the standards of morality and the deadening of the human conscience. And this in turn has been brought about by the neglect of the Bible with its "Thus saith the Lord."

What then becomes of the theory that there is no difference between fundamentalism and modernism, and that one's daily life is not concerned in the matter?

### Who Was the First Controversialist?

And to come now to the question of controversy itself. There is a right kind of controversy and a wrong kind.

To say, as this correspondent

## Souls Saved in Graham's Crusade

(Continued from page 1)

18,500 in the first week, and those are great crowds. But when Dr. Graham went to New York for one night under the sponsorship of Jack Wyrzten and fundamental friends alone, he filled the Madison Square Garden to capacity! Despite months of work and hundreds of thousands of dollars' worth of advertising, Dr. Graham, in the first five days, has not filled the Madison Square Garden with the sponsorship of the Protestant Council and with Dr. Ralph Sockman, Dr. Henry Van Dusen, and Dr. John Mackay, and other modernists on the committee, and with the inquiry room committee headed by Dr. Pitts, the Episcopal rector. Dr. Graham was invited to New York City by fundamentalists who believe the Bible and would have been of one mind and heart in the Gospel of Christ, and all the converts could have been directed and encouraged to go to sound, Bible-believing churches. He would not go sponsored by Bible believers only. The crowds are not as good the first week as even the one-night stand before with a very small fraction of the advertising and expense that has already occurred. We believe that greater results would have been obtained without compromise with modernists.

Another fact of importance is

does, that "it is only the human mind that desires to create controversies," is the greatest possible error.

God Himself was the first to create controversy, to His eternal glory be it said!

When Satan brought sin into the world he thought he had allied the race with himself against God forever. But happily, he was mistaken. God spoiled his scheme at once by putting "enmity," not friendship, between him and the woman and between his seed and her Seed.

Does our correspondent count herself as being of the Seed of the woman? In other words, does she count herself as belonging to Christ, who Himself is that Seed? If so, her life must be one long conflict with His enemy and hers. There is no discharge in this warfare.

Let her read again the Old and New Testaments with her eyes open to see the record of controversy spread upon their sacred pages. Let her consider anew the story of Abel and Cain, Moses and Pharaoh, Joshua and the Canaanites, David and the Philistines, Nehemiah and Sanballat.

Let her consider the Son of man in the days of His public ministry. Let her read again the sixth, seventh and eighth chapters of the Gospel of John, the Acts of the Apostles, and the warnings and exhortations of the Epistles.

Let her peruse the book of Revelation if she would like a foreview of the controversies that are yet ahead.

### How the Church Has Lived and Spread

It might be well also for our friend, when she has completed her reading of the Bible, to take a kind of postgraduate course in church history.

She would then appreciate the meaning of the words, "The blood of the martyrs is the seed of the church."

Controversy?

It is either controversy with the powers of darkness, or compromise with them, or silence which gives consent that they may have their way.

Which course will our correspondent adopt?

As for ourselves, we propose to do that which the Holy Spirit through the Apostle Jude has directed us to do, namely:

"... earnestly contend for the faith which was once [for all] delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

(From an editorial in the MOODY MONTHLY, October, 1929.)

that those coming forward at the invitation are not called converts but only "inquirers," according to Dr. Graham's own public statement. And press reports say that the evangelistic team admits that a majority of those coming forward are already professing Christians coming to make some rededication of life and that only 40% of these are not already professing Christians. However, we thank God for every Christian who rededicates his life. And we believe that of these unsaved people coming forward and going into the inquiry room, many will come to a clear-cut decision for Christ and we rejoice in that. We are not to be awed nor overly impressed by the crowds which are brought and those who come forward in response to the best organized religious venture in modern times, including a million-dollar propaganda campaign. But we thank God for every good impulse, every Christian who has rededicated his life or given up some sin, and of course for every lost sinner who seeks the Lord and everyone who finds the Lord.

A third fact that impresses us greatly is that many of these who come forward will go into modernist churches.

Before me is a letter from one of the counselors or personal workers in the inquiry room in the New York Crusade. He writes: "On the Billy Graham Crusade in New York, this may interest you—I have been taking the training course to be what they call a 'counselor' in the inquiry room following the meetings . . .

"It is true that we have been

instructed to get people to return to their own churches. If a Catholic or Jew comes to the inquiry room we have been told not to proselyte unless the person says something like 'I have always found something lacking in my own faith and would like to know more.' In that case, we would start in just as we would with any person of no religious background or convictions."

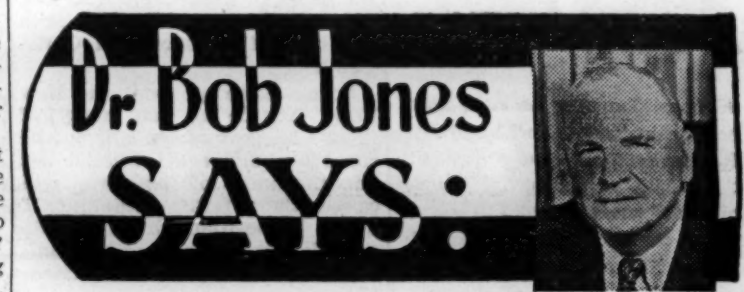
The letter is from a man who has proven himself a devout Christian, one from whom we have frequently heard, and he had no criticism of the Billy Graham Crusade. He said, "Am looking forward to being a counselor and hope to do some good, although I am very humble about my ability."

He says, "It is true that we have been instructed to get people to return to their own churches."

Dr. Grady Wilson, assistant evangelist in the New York Crusade, called me long distance. At first he said that the counselor had misunderstood the instructions. But then he said, "Of course I do sometimes tell the people, 'Go to the church of your choice.' I asked him, 'If one's family attends a liberal church and that liberal church is co-operating in the campaign and the person coming forward puts down on the card his preference for that liberal church, would the card be turned over to the unbelieving pastor of the liberal church co-operating in the campaign?' Dr. Wilson said yes, that it would, but that he would tell the people in the inquiry room that they should go to "sound, Bible-believing churches."

Then Dr. Grady Wilson had Lorne Sanny, team member help-

(Continued on page 4)



I quote from a letter received from one of our Bob Jones University graduates who is connected with an organization that is doing a real, orthodox, Bible, soul-winning work on the campus of one of the American universities. He says: "As I think back through the year, I not only remember those whom we have asked to accept Christ as Saviour, but at least two university students who came to me as the last resort because they were planning to take their lives. I know a number of girls who have come under conviction because they have fallen into sin and were expecting to become mothers. A survey shows that 85 per cent of the girls have lost their virtue and have lived in sin and 65 per cent of the boys are living in sin. God help us if this is where the future leaders of America are coming from. I feel sick at heart but how must God feel? After thinking about some of these things and many others which I do not have room to share with you, I just dropped on my knees and thanked God for Bob Jones University. Praise the Lord for a school that is Christ-centered and not man-centered. Thank you for founding Bob Jones University."

We are living in a day when it is not easy to keep on keeping on being true to God and not compromise with modernism and moral looseness in our land; but about every time we get a little blue, we get a letter similar to the one from which we have quoted. Sometimes we get letters from Christian people that we do not even know, telling us how they are praying for us. So we are going to keep on keeping on. We believe that God called Bob Jones University into existence to do a special type work that is needed at this time. We have no entangling alliances. We are in position to wage battle against religious compromise with modernism and also with the low moral standards and discipline of our day. You folks can help us. You can pray for us. You can help us line up the type students who can be trained for the right kind of courageous Christian leadership. You can also invest some of God's money in the work. Won't you let us hear from you? Thank you and God bless you.

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For Him we are looking and longing;  
For Jesus and Jesus alone.

—Annie Johnson Flint.

## Editor's Notes

(Continued from page 2)

mighty anointing on the editor and workers, an outpouring of the power and wisdom and zeal of God! How grateful we are for His sustaining grace every day!

### Some Smaller Issues In Summer

During the summer we have less advertising, so we can cut down the *Sword* in a few issues to only 8 pages weekly. A few issues in June, July and August, only 8 or 10 issues will be smaller out of 52 issues a year. Of course you still get more for the money than in any other Christian magazine we know.



## Souls Saved in Graham's Crusade

(Continued from page 3)

ing in the inquiry room and training the counselors, call me. Brother Lorne Sanny said that if a convert had no preference, his card would be sent to a sound, Bible-believing church. I asked Brother Sanny then why Dr. Graham did not plainly say that in public and print it in the *Crusade News* for the New York modernists who are helping sponsor the meeting to read? They help put up the money, they furnish the prestige Dr. Graham wants, they expect to have fair treatment in the inquiry room, and to get their share of those who come forward. In fact, that is the only reason they went into the campaign—to get more church members. These modernists do not believe what Billy Graham preaches, but they do want more church members. I told Brother Sanny that the private word of one or two team members would not settle the matter, unless there was an official statement of the crusade itself by Dr. Graham and published in the *Crusade News* for New Yorkers to see, before good fundamentalists would believe that that was the well-established and agreed-upon method regularly followed.

And Lorne Sanny admitted also that if a man preferred a liberal church because of family background or because he had already attended there, or other reasons, his card would be sent to the liberal church pastor.

Speaking to the National As-

sociation of Evangelicals on April 3, as reported in *Christianity Today* from Dr. Graham's own manuscript, Dr. Graham said:

"Second, we have been challenged on what happens to the converts when the Crusade is over. Apparently these brethren who make these statements have no faith in the Holy Spirit. The work of regeneration is the work of the Holy Spirit. The work of follow up is the work of the Holy Spirit. The same Holy Spirit that convicted them of sin and regenerated them is able to follow them. No group of ministers in any large city anywhere in the world agree on what constitutes a sound church. We do all we can in follow up, but ultimately they're in the hands of the Holy Spirit. *He is more than able...*"

So Dr. Graham openly says that though some of these converts will be left in the hands of unbelieving modernists or liberals, the Holy Spirit will follow them up.

We believe that the Holy Spirit who saves a man does not leave him. But does not God have any plan as to what we should do for new Christians? What about the Great Commission: "... Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19, 20). Are not Christians responsible for the indoctrination and teaching of young converts? And is any modernist who does not believe in the blood atonement, the virgin birth, the deity of Christ, capable of teaching new converts? Does anybody do right to leave new converts in the hands of unbelievers who will, in many cases, wreck their faith and block their successful Christian life?

So a sad thing about the New York Crusade is that many of those who go forward will not be cared for, and some will be put into the hands of those who will wreck their faith. And this, I think, is inevitable if modernists are taken as sponsors of the campaign and recognized as Christians.

A fourth important fact pertinent to the New York Crusade is that crowds and many coming forward for rededication or even for salvation do not justify things that the Bible clearly forbids.

Dr. Grady Wilson said to me the other day, "Dr. Rice, you know that in Scotland you felt the power of God was on the campaign, and you saw people saved. If you were here in New York City, you would feel the same power and see the same kind of results." Yes, I have no doubt that I would. And I would rejoice in the souls saved in New York, just as I rejoiced in those saved in Scotland.

However, as I told Dr. Wilson, if I were in a revival campaign conducted by Evangelist Oral Roberts, I would hear the Gospel preached simply and scripturally and in power, according to the testimony of many capable witnesses who have heard him and seen many people saved in his campaigns. And if I saw people saved in Oral Roberts' campaigns, I would rejoice. But I would still say that the talking in tongues, that the high-pressure commercializing of his campaigns, and the public healing racket which victimizes so many innocent people, are still wrong. I would rejoice in every good thing about the Oral Roberts campaign, but that would not prove that God was for the things that are wrong. In exactly the same way I rejoice in the souls saved in Billy Graham's campaign, but that does not excuse Dr. Graham for disobeying the Bible in yoking up with unbelievers.

God has only one kind of worker. That is poor, frail, human workers subject to many mistakes and failures. As Dr. J. B. Gambrell once said down in Texas, "God can hit some mighty good licks with very crooked sticks." So we need to remember that if God saves souls through Billy Graham's preaching, it is God's mercy; it does not prove Dr. Graham is infallible or above honest investiga-

## The Word of God Not Broken . . .

(Continued from page 1)

ters, single verses, single words. Yet those chapters and verses are as fresh, as fertile, as inexhaustible, as ever. The fountain in which dying martyrs cooled their hot faces, the pillow on which saints of all ages have rested their heads, it breaks the fetters of the slave, takes the heat out of life's fierce fever, the pain out of parting, the sting out of death, the gloom out of the grave.

Addressing itself to the universal conscience, speaking with binding claims, commanding the obedience of all mankind, the one and only hope of information concerning divine revelation, the world's creation, the soul's salvation, human destiny and the realities of eternity, it offers the first and demands the last by its unequivocal "Thus saith the Lord."

And we need to recall God's statement through Isaiah:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"—Isa. 8:20.

We wonder at the wonder of its indestructibility when we know how it has been severely abused in the hands of its enemies and sorely wounded in the house of its friends. Our faith in its eternal indestructibility is strengthened when we read:

"For ever, O Lord, thy word is settled in heaven"—Ps. 119:89.

Isaiah wrote, "The word of our God shall stand for ever" (Isa. 40:8).

Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). Wonderful in its inspiration, translation, preservation, unification, salvation, sanctification, and consummation, it makes nations and civilizations, homes, individuals, to breathe and grow. Free from earthly mixtures—original, unborrowed, solitary in its greatness—outliving all other books as a mighty factor in civilization, it is unique and peerless, it is always identified with the promotion of liberty.

Wonderful in its authority, it is the companion of pioneers in commerce, the foundation of civil government, the source and support of learning—always containing and fostering the best literature.

Let us think awhile of the wonder of its total inspiration.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"—II Tim. 3:16.

All sacred writings are given by inspiration. And inspired not according to the ordinary theory which says that the Bible writers were inspired as were Homer, Tennyson, Browning. This prostitute inspiration to the level of human genius. Nor is the Bible inspired according to the fractional theory which states that only parts are divinely inspired. This fractional theory of inspiration leaves us in the plight of incompetence to decide which parts are inspired. This theory eliminates the truth:

"Falsus in uno, falsus in omnibus"—false in one, false in all.

I like what Dr. Talmage said on this:

"I never so much as now felt the truth in the entire Bible. I prefer the old robe which has kept so many warm amid the cold pilgrimage of this life and amid the chills of death. Give me the old robe rather than the thin gauze offered us by the wiseacres who believe the Bible in spots."

Nor is the Bible inspired ac-

tion and proper criticism on a clear Bible basis.

Let all who love the Lord Jesus continue to love Dr. Billy Graham and to pray for him and his party. But let us remember that Jesus Christ and the Bible are the infallible ones who are never wrong, and any man who fails to follow the Word of God is, to that extent, at least, failing; and honest, good Christians must remember and must not be turned into movie fans who worship idols, whatever they do.

cording to the thermometer theory which claims that parts of the Bible are more inspired than other portions. But we must remember that a thing is true or not true. And one truth cannot be more truthful than another truth. The twenty-third Psalm is not more inspired than the seventh chapter of Proverbs. To say that Lindbergh flew to Paris is not more truthful than the truth that Benjamin Franklin had a tail to his kite. Nor is the Bible inspired according to the moral theory held by some. This theory declares that the moral and spiritual teachings of the Bible are inspired, but that the historical elements may be true or may be false. This is inconsistent and would have us believe the Bible only when it speaks on certain subjects.

Nor is the Bible inspired according to the spiritual illumination theory—by which is meant a heightened form of spiritual illumination. But that is an experience common to all true Christians. Let those who put forth their spiritual illumination theory demonstrate it by writing some Scripture—another eighth of Romans, for example.

All Scripture is THEOPNEUSTOS—literally God-breathed. This makes it plain that what we call inspiration is not the MAN, but the BOOK; not the WRITER but his WRITINGS; not the SPEAKER, but his WORDS. The purpose of God in inspiration was not to give us a number of infallible men who would soon pass away, but to give us an infallible BOOK that would never pass away. Between this position and infidelity there is no neutral ground.

"All Scripture is inspired." Therefore, no Scripture can be UN-inspired. Scriptures supporting verbal inspiration are abundant: To the Christians at Thessalonica, Paul wrote:

"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God"—I Thess. 2:13.

To the church at Corinth, Paul wrote, "The things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

NOTE:

"As he spake by the mouth of his holy prophets, which have been since the world began"—Luke 1:70.

NOTE:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets"—Heb. 1:1.

Of Moses it is recorded, "And Moses wrote all the words of the Lord" (Exod. 24:4).

To Jeremiah, God said, "Write thee all the words that I have spoken unto thee in a book" (Jer. 30:2).

This, too:

"Then the Lord put forth his" (Continued on page 5)

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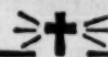
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## The Word of God Not Broken . . .

(Continued from page 4)

hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."—Jer. 1:9.

Note especially now:

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual"—I Cor. 2:13.

In this way spoke all whom God ever inspired to speak to us.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him"—John 3:34.

I feel joyfully and gratefully inclined right here to give what Dr. J. R. Graves, mighty in intellect and great in heart, wrote:

The question now is: Are all parts of each of the books of our sacred Scriptures inspired at all, or, if so, equally inspired with the other parts? It will be admitted by all that THE WHOLE INCLUDES THE SUM OF ALL ITS PARTS.

Then what is true of the Scriptures as a whole or of each book as a whole, is equally true of each and every part of it. Let us once more hear the statement of the unerring Spirit: "All Scripture is given by inspiration of God."

Each part, then, of each book is inspired of God; and since no distinction is made in the amount of inspiration of any part received, we are not at liberty to intimate a difference. Each part is therefore equally inspired with any other part. If the whole is God's Word, each and every portion and part of it, every paragraph and period, every sentiment and sentence and WORD is equally God's Word.

And, along with these strong words, note the last words of David! We read:

"Now these be the last words of David, David the son of Jesse said, and the man who was raised

up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me."—II Sam. 23:1-3.

All this we have written and will speak around the center set forth by the words, "the word of God is not bound."

Let us think now of the

### I. Apostle

The apostle, the ambassador in bonds, Paul—pulling in the poles of the world of his day and binding them to the cross. In our text Paul says he was in bonds, "but the word of God is not bound." Sacrifice and suffering were Paul's life's law. Calvary was his passion. As Christ is the incarnation of the doctrine of God, Paul is the incarnate definition of the doctrine of God. His moral grandeur casts its shadow across our times—and his head and shoulders are seen above the most mountainous of men.

Born at a time when the tramp of returning legions could be heard coming back from the fields of conquest, when Roman arches, telling the power of Roman prowess and Roman civilization, were being erected on every square, his mother knew not that the babe who fed at her breast with no language but a cry would grow up to be a man who would speak Greek, Latin, Hebrew, and know the Aramaic and Syriac vernacular—to sit at the feet of Gamaliel and drink deep draughts of Hebrew history, law, and tradition.

On the way to Damascus, he met Jesus—and then made a voyage from the teacup of himself into the ocean of God's self. For Christ he was in peril of his life in Damascus. For Christ he was coldly suspected by his fellow believers in Jerusalem. For Christ he was stoned in Lystra. For Christ he was beaten with many stripes and put in jail in Philippi. For Christ he was assaulted in Iconium. For Christ he was pursued by callous enmity in Berea. For Christ he was attacked by the lewd and envious crowd in Thessalonica. For Christ he was blasphemed in Corinth. For Christ he was despised in Athens. For Christ he gave his life in Rome. For Christ, Paul made the mightiest journey and crossed the widest distance ever accomplished by mortal man—the distance between Jewish exclusiveness and pagan liberalism. Passing out of the realm of narrow provincialism, he entered the broad realm of a dying and needy world.

Concerning him, Dr. Haldeman said that one watchword alone was in his life—the mightiest phrase which a human life can utter and human hearts can feel: "FOR CHRIST'S SAKE."

When foes assailed him, when friends betrayed him, when his heart broke because of human meanness, when the night grew dark and he was alone, the magic watchword which stirred through his soul and held him, was, "For Christ's sake."

In hard labors abundant, receiving one hundred and ninety-five stripes from the Jews, beaten thrice with rods, in frequent journeyings, in perils of robbers, in perils of waters, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness, in painfulness, in watchings often, in hunger, in thirst, in frequent fastings, in cold and nakedness, bearing the burden of the care of the churches (II Cor. 11:24-28), he was never without his song of gratitude—as he 'counted all things but loss that he might know Jesus and the power of His resurrection and the fellowship of His suffering, being made conformable to Christ's death' (Phil. 3:7-10).

He himself said concerning himself:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I

may win Christ"—Phil. 3:7-8. Think now of

### II. An Assertion

The wonderful assertion is:

"The word of God is not bound."

This mightiest of all missionaries, this valiant soldier of Christ's cross, this great preacher who compassed the earth with the truths of redemption and left a trail of glory across the Gentile world, this marvelous man who dotted plains and cities with churches he built, this profound theologian, this tenderhearted pastor, this great hero wrote with frenzied pen. His letters are now Bible books—well springs of doctrine, the scaffolding of church theology, gospel truths dropped from his pen like golden pollen from the stems of shaken lilies. His pen is inactive now—but his epistles speak—speak as softly sometimes as a mother's lullaby, as loudly often as the thundercloud's voice, as wooingly sometimes as lover's voice.

Wonderful and weighty the assertion he made after he stated that he suffered trouble as though he were an evil doer, that he was treated as if he were a criminal—as if he were one of the worst of lawless malefactors. He said, "The word of God is not bound."

Happy and triumphant this assertion of Paul—showing his kinship with the thought and words of Jesus who, in verbal combat with his enemies, said, "The Scripture cannot be broken" (John 10:35). Still the Bible is unbound—as glorious as a starry night, as fresh as the break of day. As God made man and breathed into him the breath of life and he became a living soul, so God made the Scriptures and breathed into them the breath of life.

God is in this Book. His thoughts, His feelings, His heart are there. His anger blazes from its pages of power. His love trembles in its tones. His lamentations sigh and sob in its sentences. His power and wisdom throb in the whole of it.

It is a living Book—and in reading it, we come into contact and communion with Him who is Lord over all and blessed forever. Book of the church militant is the Bible. Book of the church triumphant! Book our mothers stained with grateful tears. Book our fathers touched with reverent hands. Book that unrolls the panorama of creation. Book that gives the lofty imagery of the prophets. Book that gives the portraiture of Christ. Book that gives the philosophy of salvation. Book that

gives the facts of sin and the fact of a Saviour. Book that gives the truth of man lost and man redeemed. Book that gives the fact of death as "the wages of sin." Book that gives the truth of eternal life as the "gift of God." In breath and sweep of theme it is more vast than any other book, in flight more lofty; in depth more profound. Upon it reformers fed the holy fires which flamed in their bosoms.

In this Word of God which can never be bound or imprisoned, the historian has found his most thrilling chapters, the artist his loveliest conceptions, the poet his loftiest themes, God's prophets their divinest messages, ethics its greatest authority, philosophy its profoundest inspiration, oratory its most beautiful quotations to bejewel its grandest flights, and many writers multitudinous themes and suggestions that blossom like rare and fragrant flowers in the world's vast garden of literature.

Think now of the

### III. Antithesis

Paul was in bonds.

To King Agrippa he had said:

"I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds"—Acts 26:29.

His feet and ankles were accustomed to stocks, his wrists were weighted with chains. But the Word of God could not be bound. Then, as now, it traveled many highways, walked many by-paths, knocked at many doors, and spoke to many people in their

mother tongue. The Word, marvelous and mighty, could not be fettered and imprisoned. The Word circulated with freedom. No chains could weight it down. No shears could clip its wings. No enemy could put it behind penitentiary walls or on the executioner's block. No yoke could enslave the Word—even though Paul, appointed to preach the Word, spoke of how his "bonds in Christ" were "manifest in all the palace, and in all other places"—enabling the brethren to wax confident and become more bold to speak the Word without fear (Phil. 1:13, 14). And that the Gospel should be unfettered was the great matter. His own imprisonment was of comparatively little consequence.

"NOT BOUND." What an antithesis to his own imprisonment. The Gospel is preached in spite of the imprisonment of Paul—not now by and through himself but by others. "THEREFORE . . . GLORY"—because the Word of God is not bound. The unimpeded course of the Gospel is to the apostle proof of its all-embracing power. Such thoughts inspired him to suffer. Fettered was Paul, but not the Word. Imprisoned was

(Continued on page 6)

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## Bleed Capitalism To Death

At a meeting of the National Conference of the Communist Party held in Chicago late in 1955, the members and fellow travelers were advised to "press for all-out foreign aid." "Why?" asks Representative Lawrence Smith (R-Wis.). He answers his own question:

"It fits the Soviet pattern of bleeding capitalism to death. It conforms to the Kremlin scheme of undermining the economy of the free world."

Noting that the Commies are especially anxious for us to pour money into areas where governments are weak and unsteady, Representative Smith comments:

"They want us to build up the economies of these so-called underdeveloped countries, so that after the American taxpayer has financed these remote areas, after we have fattened their economies with our dollars, they can move in."

Southern States Industrial Council Bulletin, April 1, 1956

(We believe in aiding the unfortunate both at home and abroad but from people to people [private agencies], not government to government. The latter strengthens the socialism that is destroying the economic fabric of the world.)

From Christian Economics

## Worth Repeating

The progressive or graduated tax permits A and B to combine their votes to top C. It offers the demagogues in all parties a platform to climb to power by offering the ignorant and the indolent a chance "to vote themselves rich."

Samuel B. Pettengill

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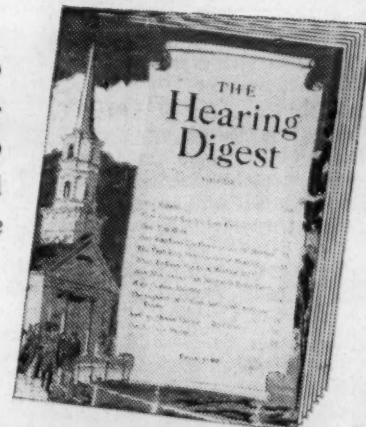
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# The Word of God Not Broken . . .

(Continued from page 5)

Paul, but not the Word. It went abroad giving freedom. In years past, martyrs' blood reddened the mouths of lions or simmered in the fire, but the Word goes on.

Still it is abroad as bread and people say, "I did eat thy word—and thy word was unto me joy."

Still it is abroad as fire—warming a cold world.

Still it is abroad as a light—being a lamp unto people's feet and a light unto their paths.

Still it is abroad as milk that nourishes.

Still it is abroad as honey that sweetens.

Still it is abroad as water that cleanses.

Still it is abroad as gold that enriches.

Still it is abroad as the sword of the Spirit—giving victory over the world, over the flesh, over Satan.

Let us think of some

## IV. Affirmations

By this I mean what some great and notable people have said who affirm the power and value of the Bible in civilization and in every realm where human welfare is sought and the glory of God attended.

Horace Greeley: "It is impossible mentally or physically to enslave a Bible-reading people."

Thomas Huxley: "The Bible has been the Magna Charta of the poor and oppressed."

King George V: "The Bible—the most valuable thing this world affords."

Woodrow Wilson: "The Bible is the Word of life."

Grant: "To the influence of the Bible we are indebted for the progress made in true civilization and to this we must look for our guide in the future."

Seward: "The whole hope of human progress is suspended on the evergrowing influence of the Bible."

Gladstone: "The Bible, impregnable rock of Holy Scripture."

Sir Walter Scott: "Bring me THE Book. There is but one Book."

Bacon: "There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible."

Benjamin Franklin: "Create a firm belief in the Bible is my advice to young men."

Garibaldi: "The Bible is the canon that will make Italy free."

Goethe: "The Bible is a Book of eternally effective power."

Victor Hugo: "A Bible for every cottage."

Napoleon: "The soul can never go astray with the Bible for its guide."

General Robert E. Lee, sweetest memory of our Southland: "The Bible, a book in comparison with which, in my eyes, all others are of minor importance, has never failed to give me strength."

Josh Billings, filled with humor and honesty: "I believe all the Bible—all of it. I do not understand it all, but I believe it all. I would not exchange my faith for any man's knowledge."

Helen Keller: "Forty years I have loved the Word of God. I feel the blessed pages under my hand with special thankfulness, as a rod and a staff and to keep my steps firm through the valley of shadow of depression and world calamity. Truly, the Bible, the teaching of our Saviour, is the 'only way out of the dark.'"

Looking upon the family Bible as he was dying, Andrew Jackson said: "That Book, sir, is the rock on which the republic rests."

With her hand on that Book, Victoria, Queen of England, Empress of India, was to sum up her history as a power amid the nations of the earth, when, replying to the question of an ambassador, "What is the secret of England's superiority among the nations?" she said, not alluding to her army and navy: "Go tell your prince that this is the secret of England's political greatness."

Mr. Gladstone: "All the wonders of Greek civilization heaped together are less wonderful than is the single book of Psalms, the history of the human soul in relation to its Maker."

The Book we need, the Book

that holds men back from madness and despair, it comes into communities of unrighteousness as the leaven of regenerative force. The plot of Heaven-blessed, vitalized soil out of which has blossomed all the sweetness and righteousness in the world today and out of which has blossomed our every social and national blessing, the Bible, causes philanthropic and redemptive enterprises, together with educational and therapeutic institutions to arise and stand as a tribute to its vitalizing power.

When Gutenberg invented the movable type printing press, he profoundly aroused civilization and gave the Bible to the people. And, Bible in hand, the people rose to freedom and enlightenment from the serfdom and darkness of the ages, leaped over the antique walls of civilization, destroyed the prejudice deeply rooted in the immemorial past, and widened the blind alley of ignorance into endless highways of wisdom.

Garrison said: "Take away the Bible and our foundation is removed."

Michael Faraday—scientist non-parallel, Christian superlative—said: "Why will people go astray when they have this blessed Book to guide them?"

Herschel: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths contained in the Holy Scriptures."

Isaac Newton: "If all the great books of the world were given life and were brought together in Convention, the moment the Bible entered, the other books would fall on their faces as the gods of Philistia fell when the Ark of God was brought into their presence in the temple of Dagon."

Gordon Colthrop: "Practically, many do get rid of the Bible, but what do they gain? Only the loss of a guide."

Samuel Morse: "I like to study the Guide Book to the country where I am going."

Diderot (artist of fame): "No better Book can I teach my child."

Guizot: "I bow to the mysteries of the Bible. It is the watchdog of the faith."

George Washington: "It is impossible to govern rightly the world without God and the Bible."

Thomas Jefferson: "The studious perusal of the sacred volume will make better citizens, better fathers, better husbands."

By the Holy Spirit, David affirms:

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward"—Ps. 19:8-11.

Thank you, men of greatness! Now hush! Let the Christ of whom the Book is written, tell us what He knows. Let us hearken to the authority that is supreme. Christ, Son of God, what do you think of the Book of God?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"—Matt. 5:17, 18.

He also said:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me"—John 5:39.

Let us think now of

## V. The Authority

God is the authority. Men who summon the Bible to appear at the bar of human reason and substitute a "thus saith the mind of man" for a "thus saith the Lord" forget that fact. The Word of God is the voice of the Almighty.

Now I would have us, as Dr. A. T. Pierson has set forth so beautifully and potently, consider the Bible, the Word of God, in relation to God.

Since God is eternal, His Book

will not necessarily be the product of any single generation, or century, or age of history.

Since God is infinite, His Book will be independent of those finite limitations which characterize man's work.

Since God is immutable, His Book, however long the period of its production, will reveal changeless elements—and be throughout essentially consistent.

Since God is one, however varied the human writers of His Book and the times in which prepared, or themes of which it speaks, it will be ONE Book and will reveal a definite and homogenous plan. That is why I so often call it the miracle Book of diversity in unity—the Book so harmonious in finite complexity.

Since God is omniscient, we can expect His Book to deal with facts of past history or future destiny with equal certainty as the present.

Since God is wise—never errs and is never chargeable with folly—His Book will be marked by convictions, conclusions, and counsels according to highest truth and wisdom.

Since God is almighty, His Book will display and record achievements far beyond the unaided powers or possibilities of human strength.

Since God is the Creator of all things, we may expect to find in His Book the marks of a creative hand and mind.

Since God is righteous, His Book will exhibit a high standard of moral teaching and practice, and be consistent with the unchangeable principles of right and wrong.

Since God is holy, His Book will be a revelation of His holiness—of infinite beauty and excellence, of highest sympathy with what is faultlessly perfect for its own sake.

Since God is benevolent, His Book will both teach and exemplify unselfish goodness and love—inculcate forgiveness, mercy, self-sacrifice.

Since God is mysterious and incomprehensible, His Book will

probably contain mystery, paradox, and apparent contradiction. It will deal with infinite magnitudes as well as moral certitudes.

Since God is superhuman and supernatural, His Book will speak as the language of one who knows man and the secrets of his whole being—and of the universe—and to whom what man deems marvelous and impossible is possible and simple.

Since God is unimpeachable, we can expect His Book to be instinct with vitality—to be a living Book, indestructible by man, divinely preserved by the author.

Since God is a God of absolute faithfulness, His Book will be an uncompromising rebuke of human falsehood, vice, inconsistency—catering never to human sin, pandering never to vice, compromising never with evil.

Since God is a God of purpose, His Book will have a plain design consistent with Himself.

Since God is omnipresent, His Book is independent of the limitations of locality.

Since God is a God of divine providence, His Book represents God as both controlling the present and future—having oversight of all persons and events.

Since God is Judge, His Book reveals Him as judicially dealing with men, rewarding virtue and punishing vice, partially in this life and fully and finally in the life to come.

Since God is sovereign, His Book represents Him as supreme, even over foes. He makes even the wrath of man to praise Him, and restrains the remainder. He performs all His pleasure, despite all His enemies and their plots.

Since God is Spirit, His Book shows Him as independent of physical organs and limitations.

Though all this be true, there is still manifest toward the Bible devilish

## VI. Antagonisms

The Bible has had and still has many enemies. Considering the persecution the Bible has encountered, its survival is the miracle

of history and the history of miracle.

(1) There was the pagan persecution under Diocletian in 303 A.D.—when this infamous scoundrel set forth his sanguinary persecution of Christians.

(2) There was the papal persecution of the Bible in a different form—locking it up from the common people and putting the key in the hands of the priests. Rome became the jailer of the Word of God. Human legends and traditions took its place—until the Reformation. Then once more it was let out of captivity and made accessible to humble believers—in—

(Continued on page 7)

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## With the Evangelists

**EVANGELIST DEL A. FEHSENFELD** of 4521 Jarboe, Kansas City, Missouri, conducted a successful revival campaign with the First Baptist Church of Washington Park in East St. Louis, Illinois, Rev. Carl Beard, pastor. There was a total of 102 professions of faith with 14 new tithers enlisted. Thirty-two responded in a special youth service for full surrender of their lives to the Lord. Brother Fehsenfeld quotes Pastor Beard as commenting: "I've heard more Gospel in past few nights than in all the time I spent in Seminary."

Sword of the Lord **EVANGELIST J. OSCAR WELLS**, Box 417, Bethany, Oklahoma, was with the Baptist Tabernacle of Altavista, Virginia, recently. According to the report received from Rev. B. B. Nicks, pastor, there were some 35 decisions for Christ, and the church was greatly revived and blessed.

**EVANGELIST EARLE M. SLICHTER**, 506 Lawrence Avenue, Lincoln Park, Reading, Pennsylvania, reports a week of meetings recently with the Locust Run Church of the Central Pennsylvania Conference of the E.U.B. Church, Rev. LeRoy K. Sholes, pastor. There were 12 recorded decisions for both conversion and reclamation.

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# The Word of God Not Broken . . .

(Continued from page 6)

creasingly translated and diffused in various vernaculars.

(3) Then another enemy of the Bible stood up as Goliath of Gath challenging Israel—RATIONALISM, the deification of human reason. This enemy, asserting that whatever is above the reach of reason, is unreasonable and incredible, attacked and still attacks the Bible with cogent weapons. The Bible miracles are denied—as contrary to the uniformity of natural laws. Prophecy at best is called "sagacious human guesswork," but shrewd conjecture, and can never be the inspired forecast of the future.

The Deity of Jesus is denied. Myths are the incarnation and resurrection. Rationalism admits the excellency of the Bible as a mere book and sometimes assigns it a foremost place in all literature but this enemy of the Bible persistently treats the Bible as a mere human book. Thus does rationalism rob the Bible of every supernatural and superhuman element.

With a polite and patronizing attitude that becomes occasionally rude and coarse and denunciatory, rationalism prostitutes divine inspiration to the level of human genius—comparing the inspiration of the Scriptures with that of Homer and Shakespeare. Whether rationalism be calmly philosophical or boisterously infidelic, whether it sometimes praises and exalts or sometimes derides and degrades, whether it appears to be sometimes openly hostile and sometimes professedly Christian ("choosing the livery of Heaven to serve the Devil"), it is an avowed enemy of the Bible as the one unique Book. No matter under what veils of pretense it makes its assault, rationalism regards the Bible as a human product.

(4) Pantheism, making the divine element to pervade all things, even matter, lowers and degrades God's Word by lifting everything else to a divine level—declaring with a sort of reluctance that God is in the Book, but in the Book like He is in all things else.

(5) Modernism, which mutilates the Bible and minimizes sin, and humanizes God and deifies man, assaulting the Word of God, claims to be friendly toward the Bible.

But, with perverse persistence and persistent perversity, it points out what it calls errors and defects, plausibly accounting for its "blemishes and mistakes" on the ground of human weakness and the fallibility of its writers. The attitude of modernism, making maybes mighty in many minds, is the practical denial of any really supernatural and superhuman elements in the Bible.

Yes, the Bible has had many enemies—in years ago. It has many enemies today, though it is the original code of the republic. Kings and rulers have tried to destroy it. Philosophers have tried to drown it in the muddy waters of their philosophy and ignorance. Science has tried to laugh it out of court. Two hundred and fifty years ago, or thereabouts, with skeptical battle shouts, Voltaire said: "Fifty years from now the world will hear no more of the Bible." The archaeologist with his crowbar; the geologist with his hammer; the physicist with his battery—all these have fought against the Book. Some scientists and astronomers lifted up haughty mouths, "darkening counsel by words without wisdom," against the Book. The dissecting knives of some theological anatomists have cut at its milk veins. Inexorable censors have sat, and sit now, like Jehoiakim before the fireplace in his summer house, Bible on knee, penknife in hand, calmly mutilating the only reliable franchise of our Christian hopes. Snipers, some from behind pulpit stands, some from behind college chairs, some from editorial desks, are accustomed to aim ill-grounded propositions against the Scriptures.

We have many open and avowed leaders of infidelity—organizations which are definitely against the Bible and God. We have the troops of Ulysses hurled against the wall of Troy and the enemy in the belly of the wooden horse. We have not only those who are skeptically close kin disgracefully with Bradlaugh of England and Ingersoll and Darrow of America, but the body of militant critics, some of them wearing the sacred garb of the theological professor, who attempt to draw the bolts of the citadel from the inside.

Ancient and modern are its ene-

mies. Diocletian, as I have said, tried to exterminate it in the third century. Celsus tried to undermine its message. The astute Porphyry hurled his venomous shafts. Hume with rare subtlety, wielded cogent weapons against the Bible. He said: "Methinks I see the twilight of Christianity." The trouble with Hume in his fuming was that he could not tell what time of day it was. What he thought was sundown going toward midnight was sunup going toward noonday.

In England in the time of Henry the Fifth, Bible reading was made a crime. A law was enacted saying:

"That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, chattel, life, and goods from their heyres forever—and so be condemned for heretics to God, enemies of the crown and more errant traitors to the lande."

Tom Paine tried to drown it in infidel ink. From a bow strongly bent, Ingersoll shot tens of thousands of malicious arrows of scorn and jeers, and sniffs and sneers. BUT THE BOOK LIVES ON!

He that sitteth in the heavens shall laugh at those who think they destroy His Word and its triumphs. Voltaire cut not one twig from its great forest. Paine drowned not one page nor one word of any page in his infidel ink. Ingersoll, with intent to kill, shortened not its life by one hour. Diocletian broke not one string on its harp of ten thousand strings.

Agnostics who kindled their bonfires upon it burned not away one thread of its garments. Atheists have not been able to steal one flower from its gorgeous flower gardens. Unbelieving scientists, with microscope and telescope and test tube, have not been able to dilute one drop from its sweetness. Theological smoke-screens who have tried to hide in clouds and thick darkness the cross and the blood and the empty tomb in Joseph's garden, have not been able to invert its torch or to quench one ray of its light. Still it is our "pillar of fire" among all books. Not one jot or one tittle of its moral code has perished in the last century. Self-elected scholarship, with the presumptuous step of a know-much has pronounced the Bible out of date and dead.

Dr. Haldeman told about the doing of this self-styled scholarship:

"Again and again the Bible's funeral services are held. Kind and condescending eulogies are uttered over its past history and its good intent. With considerate hands it is lowered into its grave. But before the critical mourners have returned to their homes, it has risen from the dead, passed with surprising speed the funeral coaches and is found—as of yore—in the busy centers of life, thundering against evil, offering consolation to the sorrowing and hope to the dying."

"The only objection against this Book is a bad life." Voltaire's printing press at Ferney was actually employed in Geneva in printing the Holy Scriptures. The first meeting for the reformation of the Auxiliary Bible Society of Edinburgh was held in the very room in which Hume died. Gordon Calthrop, to repeat, said: "Practically, many do get rid of the Bible, but what do they gain? Only the loss of a guide."

Yes, the Bible LIVES. THE BOOK THAT LIVES FOREVER.

The earth shall pass away some day,  
But my Word shall not pass away;  
The sun may fade, the moon decay,  
But God's Word lives forever!  
The flags of nations may be furled,  
The mountains to the seas be hurled,  
One thing will still outlast the world—  
God's Word will live forever!

Now let us think of a woeful and tragic

## VII. Attitude

That is the attitude of practical indifference. In our homes, the Bible is often the least read—not to say anything about it being so little studied and so little understood. The daily newspaper and monthly magazine and movie practically crowd God's Word out—or into a spider-web corner.

Professor J. A. Carlson, in his book, *Your Body*, speaks of hunger. He says most birds can go nine days without food, most dogs twenty days, turtles five hundred days, snakes eight hundred days, some fishes one thousand days,

some insects twelve hundred days—and a man twelve days, without death. But food is necessary for all God's creatures.

Moreover, according to Professor Carlson, the human body in the process of starvation does not emaciate equally. The loss in percentage to the brain is thirty-five per cent; to the lungs, fifteen per cent; to the bones, fourteen per cent; to the kidneys, twenty-six per cent; to the heart, twenty-seven per cent; to the liver, fifty-four per cent; and fat, ninety-seven per cent.

I think that we are not unkind to say that there are some "turtle" Christians who go five hundred days without a solid meal of real Bible meat. And many "bird" Christians who go more than nine days without Bible food. And some "fish" Christians who go one thousand days without an abundance of Bible food. And not a few "snake" Christians who exist poorly eight hundred days without rating much honey from the Bible hive, without eating much bread from the Bible oven. And from this starvation diet and attitude of indifference and woeful neglect, ignorance, shameful ignorance, of God's Word is born. So great is the land-wide, city-wide, school-wide ignorance of God's Word that answers to the simplest of Bible questions would, if published, make an amazing contribution to American humor.

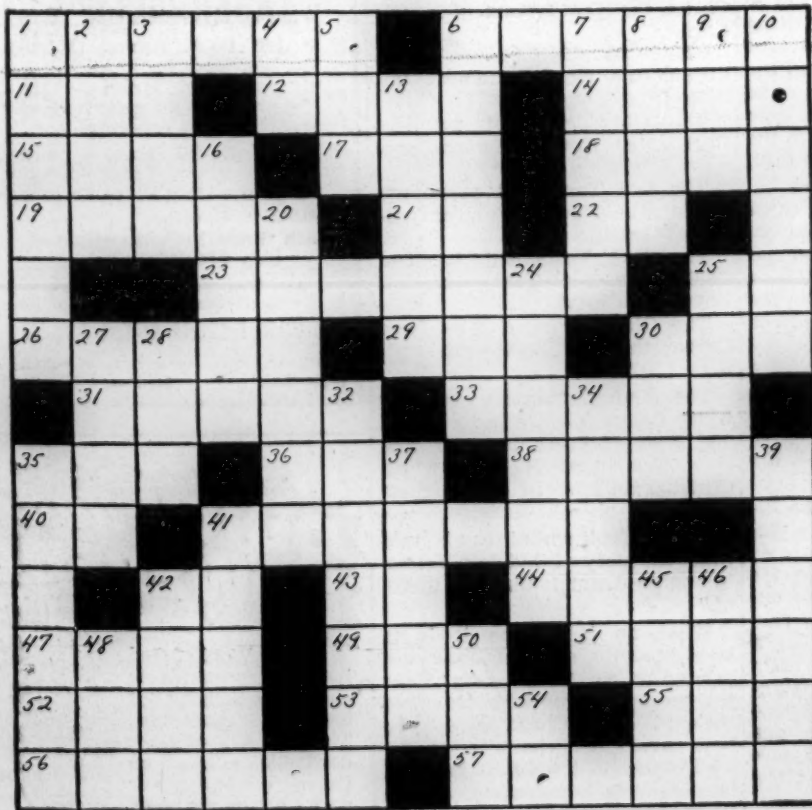
An amazed editor of a well-known religious periodical wrote:

By giving a simple test in the knowledge of biblical lore to 34 advanced students in Winthrop College a history teacher in that institution learns that the 34 do not know anything at all about Holy Writ. And by examining carefully the Sunday School literature of his church the teacher learns exactly why his senior and junior students are unable to distinguish Lot from Abraham.

Most of the tested students have heard of Pontius Pilate. But there their knowledge ends. They are not certain who built the ark or who fashioned the golden calf or who prepared the tables of stone. Maybe it was Hiram of Tyre who built the temple or maybe it was Jezebel. And maybe it was Goli-

(Continued on page 8)

## AN ENCOURAGEMENT



When Billy Graham Found Christ should be an encouragement to all of you who serve the Lord. The faithful witness of Evangelist M. F. Ham was God's means of bringing Billy Graham to Himself.

To obtain this book, send four cards.

### IMPORTANT!

In the answer for puzzle No. 20, No. 10 across was given as "lee." However, we are giving credit for both "lee" and "lea." Also, we are very sorry that there was a mix-up on the numbers in puzzle No. 21. Nobody will be marked wrong for errors caused by this mix-up.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.  
2. PRINT (not write) your name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, June 22, 1957. If your paper arrives after the deadline

- Clews Across
- Jerubbaal was his other name—he was the sixth judge (Judg. 7:1).
  - The book in which the story of Gideon is found
  - Wing
  - To move upward
  - Full-length vestment (variation in spelling)
  - Title by which any person or thing is known or designated
  - Lazarus (abbr.)
  - A superior chief of the Midianites (Judg. 8:5) ——— (h)
  - Overseer of the Nethinim (Neh. 11:21)
  - Near (abbr.)
  - Half of the width of an em (printing)
  - Prevents
  - Rood—crucifix (abbr.)
  - Remained standing
  - To behold, perceive by the eye
  - To have gained the victory
  - Military officers
  - A Libyan (Nah. 3:9)
  - Night bird
  - City of the priests (I Sam. 22:11)
  - Border city of Asher (Josh. 19:25)
  - Postscript (abbr.)
  - Enfolds
  - British Museum (abbr.)
  - Doctor (abbr.)
  - Arab tribe (I Chron. 5:19)
  - Wander
  - Gaelic form of "John"
  - Large, stout cord
  - Rooms flanking the atrium —1—e
  - To supplement; make additions to
  - Volume (abbr.)
  - A rope or strap for leading or tying an animal
  - The token which Gideon asked of God concerned this.

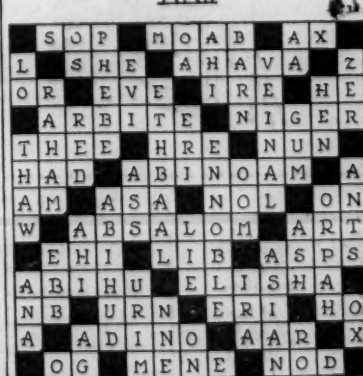
### Clews Down

- River of India
- An Ahoite—one of David's mighty men (I Chron. 11:29)
- Barriers to prevent the flow of water
- Conjunction
- Nothing
- Most famous battlefield of Palestine—a valley (Judg. 6:33)
- Stuns; confuses

- A secluded, narrow valley
- Recede
- Division of the year
- Grains resulting from disintegration of rocks
- An image which Gideon made of gold earrings, etc. (Judg. 8:27)
- Rearrange "Nadine."
- Son of Jacob and Leah (Gen. 35:23)
- The City of Seven Hills
- Dresses skins of sheep, goats, etc.
- Cakes mixed with this were required for peace offerings.
- Mental alertness
- One engaged in military service
- A stream in Palestine (I Sam. 30:9)
- This is where Gideon was buried. (Judg. 8:32)
- An Israelitish hero of faith. He and Deborah sang a song after his victory over Sisera.
- Beak of a bird or tortoise, —e— plus "ele"
- Ant
- Gideon destroyed this idol of his father's at God's command.
- Bird regarded as symbol of the Holy Spirit
- The Apocalypse (abbr.)
- A wide-mouthed jar used in Spain, usually spelled with two "l's"
- Nave of a church, ne—
- South Latitude (abbr.)

### Answer to Puzzle Number 22

XXII



Name \_\_\_\_\_ (PRINT)

Address \_\_\_\_\_ (PRINT)

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_ (PRINT)

date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to me, and you will receive the book offered for June. If you prefer a book previously offered, please indicate your choice. Remember, however, that some of the books require five cards. The answer for puzzle No. 24 will appear in the June 28 issue of THE SWORD OF THE LORD.



## The Word of God Not Broken . . .

(Continued from page 7)

ath of Gath who was fed by the ravens.

Fairly shocked was the Winthrop College teacher because of such ignorance of the Bible. And the editor said this:

"He undertook to find out why it is that advanced students are unfamiliar with the Word of God. So he collected all the current Sunday School literature that is supplied by his denomination, which, incidentally, is one of the leading Protestant denominations of the world. And in that literature he found the explanation he sought.

"Those Sunday School quarterlies and bulletins and magazines do not teach the Bible. They do not teach the facts of the Bible. To some extent they teach what certain church leaders think of the Bible. And they teach to a great extent certain theories in sociology and politics that conform to Bible teachings. But none of them teach the Bible itself.

The Bible, taboo if not booted, in our public schools, is the Book little known by many as to its contents. Buried often in the home beneath gaudy "funnies," or pushed into a remote corner, or given a place where spiders spin their webs and raise their families, unto the third and fourth generation without disturbance.

The Bible is oft a "sentimental relic" receptacle. Someone asked a little girl if she knew anything that was in the Bible, and her tragic answer was:

"Yes, there's a pressed squirrel tail, a rose from Aunt Molly's grave, a lock of grandpa's hair, an insurance receipt and Pa's Masonic emblem!"

A Yale student was asked to say something about Golgotha. He said:

"Golgotha was a giant who slew the Apostle David."

Answers made by 18,434 Virginia High School students to a questionnaire showed: 16,000 of them could not name three prophets of the Old Testament, 12,000 could not name the four Gospels, 10,000 could not name three of Christ's disciples.

The following statements, showing tragic ignorance of the contents of God's Word, were given:

"Esau wrote fables and sold his copyright for a mess of potash."

"Brutus was the betrayer of Jesus."

"Moses was the man who built the ark."

"Noah made a name for himself by getting his ship to a mountain-top."

In considering other answers to other questions, we find that David, Abraham, and John the Baptist were given credit for leading the children of Israel out of Egypt. The wisest man was Adam—some said. Aesop was the man in the Bible who taught by fables. "Creation" was repeatedly mentioned as the first book of the Bible—while the number of the commandments was variously given as from five to five hundred. If such ignorance obtains among the "best families," what must be the ignorance of those who have no precious blessing in parentage. Can we indulge the hope that with many their knowledge of Bible contents would go beyond the ignorance of the students as revealed to the teacher who asked ninety-four High School students some questions on Bible contents?

Forty-four of them did not know who Joseph was.

Fifty-one could not place Luke.

Forty-six did not know who Herod and Pilate were.

Sixty did not know the name of the mother of Jesus.

Eighty did not know the name of the mother of John the Baptist.

Ten did not know where Christ was born.

Five did not know the first phrase of the Lord's Prayer.

Ninety did not know the Ten Commandments.

There it is—collective and individual ignorance.

The time has surely come for us to take up again the old Book. It will give us something which we have lost sight of and which we cannot get on without. This Divine library holds a secret without which we cannot prosper. If we

have eyes blind to its pages and ears deaf to its voice, we shall see in many lives and homes tragedies such as Caesar met on his way to the Roman Senate.

Artemidorus, lover of Caesar, wrote him a warning:

*Caesar, beware of Brutus; take heed of Cassius, Come not near Casca; have an eye to Cinna;*

*Decius Brutus loves thee not; thou hast wronged Caius Ligarius.*

*There is but one mind in all these men, and it is bent against Caesar.*

*If thou beest not immortal, look about thee.*

*Security gives way to conspiracy. The mighty gods defend thee. Thy lover, Artemidorus.*

But Caesar never read the letter. And later, with twenty-three wounds in his body made by the daggers of his assassins, great Caesar, "muffling up his face in his mantle at the base of Pompey's statue, died."

How long will it take us to learn that in homes, in churches, in schools, in nations crimes are enacted—because so many fail to read the Bible and refuse to fashion their lives by its precepts.

In this day, when the land is faint under heavy burdens, when many are lost in a tangled wilderness of world disappointments, we need to listen to what Whittier wrote:

*We search the world for truth. We cull*

*The good, the true, the beautiful*

*From graven stone and written scroll,*

*And all old flower fields of the soul;*

*And, weary seekers of the best,*

*We come back, laden from our quest—*

*To find that all the sages said*

*Is in the Book our mothers read.*

But—lastly—think upon the Bible's greatest

### VIII. Attraction—Jesus

The name of Jesus, the Supreme Personality, the center of the world's desire, is on every page—in expression or symbol, or prophecy, or psalm, or proverb. Through the Bible, the name of Jesus runs like a line of glimmering light. The thought of Jesus, literature's loftiest ideal and philosophy's highest personality, and criticism's supremest problem and theology's fundamental doctrine, spirituality's cardinal necessity, the Desire of all nations threads the great Book like a crystal river winds its way through a continent.

This living Word of our living God stars Jesus. And you cannot hold on to Christ and give up the Bible. You cannot believe in the cross and surrender the infallible authority of the Bible. Faith in the Deity of Christ is married to faith in the inspiration of the Bible.

Yes, Jesus Christ—the Creator of all things in earth and Heaven, the one Mediator between God and man, the Redeemer who "bare our sins in his own body on the tree" (1 Pet. 2:24), the Conqueror of everyone and everything opposed to God—is the glorious one whose personality vitalizes and energizes the Word of God. The center of the Book is the cross of Christ. The circumference of the Book is the glory of Christ.

All the Bible's types, all the Bible's analogies, all the Bible's pictures, all the Bible's truths are so related to Christ Jesus that He alone explains them. And the explanation is filled with such perfection of harmony in every detail—the relationship between them and our Lord Jesus is so strikingly self-evident that any discussion of it would be useless. No one ought to have to argue with anyone to get them to see that the diversified and systematic sacrifices of the Jews, the significant shadows of redemptive entity still ahead, the adumbrations of a substance yet to come, were elemental, preparatory, rudimentary, introductory—and pointed to Christ, the propellant center to which the faith of mankind, before and since, gravitated. The promises to fallen man in Eden and the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps and the light that burns in prophecy mean Christ.

Jesus is the vital substance that gives meaning to the Bible's genealogies, meaning to its histories, meaning to its chronologies. Take Jesus out of the Bible and it would be like taking calcium out of lime, carbon out of diamonds, truth out of history, invention out of fiction, matter out of physics, mind out of metaphysics, numbers out of mathematics.

Christ Jesus alone is the secret of the Bible's strength, beauty, and unity. Christ Jesus—sometimes called "one hour of God on earth"—the full, comprehensive, all-sufficient, ultimate revelation of God, is the foundation and keystone of the arches of the great Bible building.

Jesus Himself said:

*"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John 5:39, 45-47.*

Dr. Haldeman preached, "Take Christ out of the Bible—and it is a harp without a player, a song without a singer, a palace with all doors locked and all windows removed, a labyrinth with no Ariadne thread to guide."

But with Christ Jesus as the supreme theme of the Bible, it is "an organ whose full breadth is thunder beneath God's fingers pressed."

With Christ Jesus as the center, the Bible is the music of all scriptural choirs poured forth in one anthem.

With Christ Jesus occupying the throne in the Bible, which the Bible assigns to Him, the Bible is a palace every door of which has His truth inscribed on it—and every window of which pours forth light to His honor.

With Christ Jesus assigned His rightful place in the Bible, it is a garden where all flowers cluster around Him who is the Lily of the Valley and the Rose of Sharon—"the fairest of ten thousand and the one altogether lovely."

With Christ as the central theme, the Bible is a starry sky where all stars do obeisance to Him, who is the "Bright and Morning Star"—even as, in Joseph's dream, he and his brethren were "binding sheaves in the field, and Joseph's sheaf arose and stood upright"—and the sheaves of his brethren "stood round about and made obeisance to Joseph's sheaf" (Gen. 37:7).

The Old Testament conceals Christ; the New Testament reveals Christ.

The Old Testament unfolds Christ; the New Testament unfolds Christ.

The Old Testament promises Christ; the New Testament presents Christ.

The Old Testament prophesies Christ; the New Testament produces Christ.

The Old Testament localizes Christ; the New Testament universalizes Christ.

The Old Testament symbolizes Christ; the New Testament sacrifices Christ.

The Old Testament is Law which Christ fulfilled in its lowest and most exacting demands. The New Testament is Love which Christ exhibited in the highest degree.

Of this Book truly it can be said that "the glory of God doth lighten it, and the Lamb is the light thereof."

What an inspiration it is to know that the greatest Book ever printed on earth has as its theme the greatest Being who ever trod the earth—even Christ Jesus—who is to earth's best character as music to raucous discord, as immaculate snow to besmirching soot, as tender blessing to bitter cursing, as an Eden of flowers to a Sahara of burning sands, as unquestionable holiness to devastating sin, as bright life to darksome death, as fullsome light to fearsome darkness.

Oh! Let all mourners read and study this Word; it will wipe away their tears.

Let all bereaved read and study it; it will give assurance that a father of the fatherless and a husband of the widow is God in His holy habitation.

Let the poor read and study it;

it will soothe them under their privations.

Let the rich read and study it, it will sanctify their abundance.

Let the old read and study it, it will support their tottering age.

Let the young read and study it; it will help them walk in that path which grows brighter and brighter unto the perfect day.

Let us heed these words urging us to give strength and time to the words in the Word of our God:

*"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"—Deut. 6:7.*

*"Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life"—Prov. 6:21-23.*

Then we will be wise to know the Word in the head, to STOW it in the heart, to SOW it in the world, to SHOW it in the life.

Then we will set forth to the world the truth that the Bible is a lamp to our feet, as a light to our paths, as a gate to Heaven, as a standard for childhood, as a guide for youth, as an inspiration for the matured, as a comfort for the aged, as food for the hungry, as water for the thirsty, as rescue for the heathen, as salvation for the sinner, as grace for the Christian.

—THE END—

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